the Congress ministries will be able to alienate some of these endowments for their educational schemes. There are magnificent religious figures in Indian religion and it must never be forgotten that Hinduism even to-day has produced the most noble souls—such men as Tagore. Of the reform movements, I have said something elsewhere.

This is not the place to discuss the relation of different faiths or to give any details of Christianity in India. At times it has tended to become communal, though Christians gained considerable prestige by expressing their unwillingness to have separate electorates. At the Round Table Conference the Roman Catholic representative stood for separate electorates, but Dr. S. K. Datta, the other Christian present, vigorously attacked the principle of communal representation and large numbers of Christians have supported him. The Church in India has produced many fine servants of the country, but the large proportion of its members belong to the depressed classes and have taken such culture as they have from the missionaries. This has led to their being somewhat isolated by clothes and customs from their non-Christian brethren. Only too often Christianity has meant missionary patronage and trousers.[1] Christianity at one period had an enormous influence on Indian thought, but, because of its entanglement with the ruling race, its influence was weakened, though this does not mean that the spirit of Christ has ceased to exercise a fascination or an influence upon India. There can be no question that a large proportion of the earlier missionaries in India and many to-day have been conservative and somewhat imperialist in outlook. Christianity in India has been a stimulus towards social reform, but the younger men, now generally Socialistic, suspect it as being part of imperialist penetration and are in

[1] But high caste converts also became Westernised and isolated, partly through the social boycott which they often had to face.